Mbusa (preparation in the forest). The women who have gone to the forest cut the flexible branches of the trees (mienge). Then they fashion a sort of termite's nest in which they hide a handful of musuku leaves. A pole is passed through the nest ... The pole supporting the termite's nest is carried by two women who sing a song in honor of the fiancée: "Mu luendo lulia lwine batebera Na chisungu chifinga cha nkuni." The children also carry bundles of firewood on their backs, after the nakalamba has first annointed them with the red dye of nkula. Then they all come back singing: "Nshimba mulya ya ngombe." The children take up the chorus: "Ngombe isho we ulele, ngombe isho kufula kocho... ." 881

Mbusa (arrival at the village). After returning to the village, they unload the clay and bundles of wood in the hut. The clay will serve to make the fireplace. In this special fireplace, lit with a fresh fire, the famous highly seasoned dish for the wedding is cooked, the namushinwa, consisting of beans, sorghum (millet), chick-peas, lentils, tubers and peas, vegetable marrow and castor. They sing: "Natukalabe Babisa, baleto ku kalaba." [262]

Mbusa (matrimonial symbols). The women put down the white clayey earth, treading it down with charcoal and the red dye of nkula. They put all of it down near the hearth. [384]

The female director of the ceremony [nachimbusa] then brings in two baskets filled with earthenware mbusa made a long time ago and always used for the same purpose. Please note that the nachimbusa is a sort of priestess whose office is hereditary. It is her job to preside at wedding ceremonies. The mbusa which she uses represent wedding symbols and have various shapes. I was able to purchase some of these mbusa by paying a great deal. Some are shaped like bi-sexual dolls, others are shaped like small vases with spiney walls, yet others resemble flower vases, certain others look like animals, one in the form of a big snail which emits a sound resembling a lion's roar. Once the ceremony [215] is over, the nachimbusa takes home her mbusa. When she dies, they are buried with her in her grave. During her whole life she carefully hides them in termite nests or under rocks in the river-bed. Here are the names of the various mbusa according to their form or use: chiluwe, chimundu, chimingi posa masamba, chilyobe wa ngoma, mwansa 881 793 [323 532] 552 881

2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

[facing p. 90]

The Bemba hearth.
(Photograph posed in roofless house.)

Making a cooking-pot.

The finished pot set to dry before firing.

291
285
415
252
854
301
323
516

widely reputed for their iron-working, when during the recent war tools became scarce. It is rarely found among the Bemba. Village smiths able to reforge and sharpen axe-blades and hoes are, however, common all over the area. The Unga obtained iron blades for their fish-spears from the Mukulu. 325

Wood-carving, highly developed among the Congo peoples, is limited among the Bemba to the simplest geometric designs, but Von Rosen noted some elaborate and rather striking carving among the Twa.(1) Weaving is unknown among the Bemba, and is not reported elsewhere. Baskets are generally made well but are not elaborate. For a fishing group the Unga have little variety in baskets and these again are simply made. A certain amount of leather-work is made by the Bemba. Both cooking and eating pots are made all over the plateau, but although they are well made they tend to be badly fired and hence to be fragile. 322 286 285 281 323

Salt-making flourishes particularly among the Shila and Tabwa, around Lake Mweru.(2) It is highly lucrative, compensates for the comparative infertility of the soil and provides a lively marketing activity. The salt is obtained by straining the soil through baskets and boiling the resultant brine. The salt-earth supply in the area is permanent and this tends to have a stabilizing effect upon villages, which would otherwise move frequently in accordance with the practice of shifting cultivation. The natural salt found in the pans at Mpika in Bemba country was also utilized and highly valued, being traded around the country to gratify the longing for salt in which the Bemba diet is singularly lacking. 317

SOCIAL ORGANIZATION AND POLITICAL STRUCTURE

KINSHIP

(a) *Matrilineal Descent* is one of the cultural characteristics of this area. Amongst all these people affiliation is traced through the mother and a man belongs to his mother's clan. Succession is within a loosely organised matrilineage of narrow span whereby a man is succeeded by his younger brothers or by his sisters' sons, or by his sisters' daughters' sons. These rules govern succession to chieftainship, to a headmanship, or to the name and status of a dead man by the practice known in this area as *ukupyanika*.(3) A woman usually succeeds to the name of her maternal grandmother and, in the case of a chieftainess, she succeeds to the title itself. Succession to a name is associated with the power to call on the ancestral spirits of the dead man or woman in question. 611

All the peoples described appear to be organized into matrilineal clans with totemic names. Among the Bemba, for instance, there are 40 or more such dispersed exogamous matrilineal clans. The clan claims descent from an original ancestress, a more or less legendary figure dating from the time of the first occupation of their present territory by the Bemba. Clan centres, in the sense of original villages of occupation, are remembered but 614

(1) Von Rosen, 1914. (2) Moore 1937.
(3) Richards, 9, 1950, describes this as 'positional succession'.